



A

Short summe of

*the whole Catechisme, wherein
the Question is propounded
and answered in fewe words,
for the greater ease of the com-
mon people, and Children.*

Gathered by M. IOHN
CRAIG, Minister of Gods
word to the Kings Maiesty.


IOHN. 17.

*This is life eternall, to know thee the onely very God,
whom thou hast sent Iesus Christ.*

AT LONDON,
*Printed by Robert Robinson,
for Thomas Man.*


- 1 The Creation of man, and his first estate of innocence, without death and miserie.
- 2 The miserable fall of man from God and his former estate vnder the bondage of sinne, death, & all other kinde of miseries.
- 3 The calling of man againe to repentance, and his third estate in Iesus Christ, & how he should honour his redeemer foure waies.
- 4 The first part of Gods honour is Faith, and here the beleefe and Faith is declared.
- 5 The second part of Gods honour is obedience, and here the law is declared, and how it doth differ from the gospel.
- 6 The third part of Gods honour is praier, which is declared in general, with an exposition of the Lordes praier.
- 7 The fourth part of Gods honour, is thanksgiving, where the causes, the rule, and other circumstances of thanks are declared.
- 8 The ordinarie instruments to saluation are these, the worde, the Sacraments, and Ministry of men, which are particularly declared.
- 9 The first cause of our Saluation, is Gods eternal election, & here the progresse of the same, and tow ends of all flesh are declared.
- 10 A shorte and generall confession of the true Christian faith and religion, according to Gods word, subscribed by the Kinges Maiestie, and his household, &c.





To the Professors of Christs

Gospell at new ABERDINE. Maister Iohn
Craig, wisheth the perpetuall comfort and
increase of the holy spirit to the end of
sheir bassaille.

Tis not unknowne to some of you
(deare brethren in the Lorde) that
for your sake chiefly, I took paines
first, to gather this brieife Summe.
Therfore willing now to set it out,
and make it common to others: I
thought good to recommend the same to you againe
in special, as a token of my goodwill towards you all,
& as a memoriall of my doctrine, & earnest labors
bestowed among you, and vpon that country for the
space of six yeares. Wherefore desiring to heare of
your profite and fruites of my labours, I cannot, but
of very lone and duetie, exhort you, not only to take
this my labour in good part, but also to vse it aright
least it be a witnes against you in the day of the lord.
It shalbe very comfortable and fruitfull to you, if
yee cause this short summe to bee oft and diligent-
ly read in your house: for hereby yee your selues,
your Children and Seruantes, maye profite more
and more, in the principall points of your saluation.

The Epistle.

What neede ye haue of this continuall exercise in your houses, ye your selues, and I by experience can beare witnesse of the great and grosse ignorance of some among you, notwithstanding the clear light of the Gospell of long was shining there. In handling of this matter, I haue studied to my power, to bee plaine, simple, short, and profitable, not looking soe much to the desire & satisfaction of the learned, as to the instruction and helpe of the ignoraunt. For first, I haue abstained from all curious and hard questions, and next, I haue brought the questions and the answeres to as fewe words as I could, and that for the ease of Children, and Common people, who cannot vnderstand nor gather the substance of a long question, or a long answer confirmed with many reasons. And yet if any wil exercise their household in the common Catechisme, (the which thing I exhort al men to doe) this my labour cannot hurt, but rather it shall be a great help to them, seeing I both gather the substance of the whole Catechisme in few words, and also follow the same order, except a little in the beginning, and in the end, where certaine things are added, which all men (I hope) shal iudge to bee very profitable, and necessarie to bee knowne. There are also some questions and answers interlaced in sundry places, but chiefly in the matter of the Sacraments, which serue greatly to the great vnderstanding of the matter in hand. But if men wil
bee

Dedicatorie.

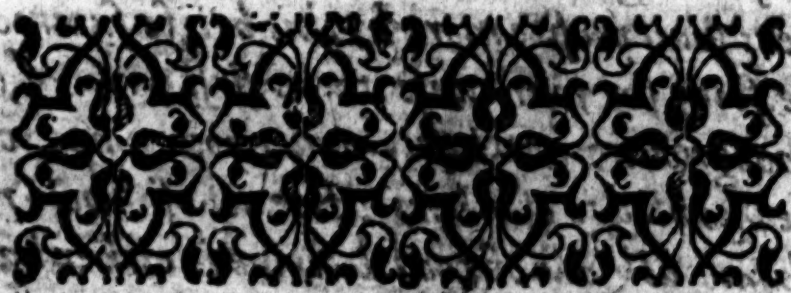
bee both weary to learne the common Catechisme, and also this brieife Summe: I cannot understande what good will they haue to knowe the right waye of their saluation. For certaine and sure it is, that the reading or rehearsing (by word) of the Beliefe, of the Lordes prayer, the law, and number of the holy Sacraments, can profite nothing to saluation, without the right understanding & liuely application of the same to our selues in particular: in the which only doth the true Christian faith consist. Wherefore I maruell greatly of the brutishnes of many, who do glorie in faith, & yet neither haue they knowledg, nor feeling of the principal heades of our Christian Faith, as their answeres do testifie, when they are brought to any publique examinatio. But albeit the great multitude perish in their wilfull ignorance, yet (I hope) some shall profit by this my labour, taken for the Church of God, of the which I iudge you to be a part. Therefore take heede to your selues, and suffer no others to go before you in this spiritual exercise. For greater dishonour it shalbe to you, if others shall profite more by this brieife summe, then yee, seeing for your cause it was first written, taught among you: & now lastly under your name come to the knowledge of others. Bee not of those men, to whome all kinde of good doctrine is either hard and obscure, or else ouer base and comon. For as the one hath no will to learne, euen so the other woulde be

The Epistle.

fedde with some curiositie or new doctrine. If anye
man shall complaine of my obscuritie in these short
answeres, let him consider how hard a thinge it is,
to bee both short & plaine, or yet to satisfie all mens
desire and iudgment in lighter matters, then this
is. Alwaies if daies bee granted, I minde with the
helpe of God, to make this summe more ample, and
more plaine, if the bretheren shall iudge it needful.
In the meane time, I desire all men to take this my
travaile in good parte, and vse it to the edificati-
on of the Church, and glory of our God,
To whome be all honour and praise,
for ever and ever

Amen.

At Edinburgh, the xx. of Iuly,
in the yeare 1581.



To the Reader.



Maile not (gentle reader) that I
alledge no authoritie of the scrip-
tures nor fathers, for the cōfirma-
tion of this doctrine, seing my pur-
pose is not so much to instruct our
prophaine *Atheistes* and *Apostates*, as to put
our brethren in memory of that doctrine, which
they daily heare confirmed (in our ordinarye
teaching) by the scriptures and consent of the
godly Fathers.

Alwaies if either the brethren, or other would
haue further confirmation of this doctrine,
let them reade the *Institution of M. Iohn Cal-
uine*, & other godly men, who haue written
aboundantly for the defence of this doctrine,
according to the scriptures of God. I doubt
not but good men, and such as are perswaded
of the truth, will take this mine excuse in the
best part, and giue thanks to God for my la-
bour, taken for their comfort. But as for the
godles band of *Atheists* and *Apostates* whome
God hath ordained to destruction, I care not
what they shall iudge of this my simple wry-
ting, & paines taken for the instruction of the
ignorant, I would maruaile greatly of the suc-
cesse of our doctrine, which is not impugned
& pursued by men, to the sight of the worlde
(of great estimation & iudgment.) If the same

To the Reader.

had come to passe to the Prophets and Apostles in their age, whose doctrine and religion was most false impugned, and cruelly persecuted by the sonnes of perdition. Of this wee are forewarned by the Apostles, that men, after the witnessing of the truth, shall depart to their vomite againe, and become traitors and persecutors of Gods truth, which they professed afore with vs. When we see this fiery triall, and fearefull iudgement in the Church, let vs examine our selues betime, and call to God for constancie in the truth, and praise his iustice, in the blinding of those that in so great a light, willingly & maliciously delight in darkenes, and blaspheme the way of righteousness. Of this sort are sundry of our nation, whose blasphemous writings come daie to our hands, to the triall of our faith and constancie, to the further blinding of the reprobate, and their greater condemnation in the day of our Lord Iesus Christ. To whom with the Father and the hole Spirit, bee all honour and praise eternally. Amen.



The first part.

OF THE CREATION AND
first estate of mankind.

Question.

Ho made man and woman?

A. The eternal God of his gods. *Mat. 19. 4.*
nes.

Q. Whereof made he them? *Eccle. 12. 7*

A. Of an earthly bodie, and an
heavenly Spirit.

Q. To whose image made he them? *Gen. 1. 26.*

A. To his owne Image. *Ephc. 4. 24.*

Q. What is the Image of God?

A. Perfect vprightnesse in body and soule.

Q. To what end were they made? *Act. 17. 27.*

A. To acknowledge and serue their maker.

Q. How should they haue serued him?

A. According to his holy will.

Q. How did they know his will? *Psal. 19.*

A. By his workes, word, and Sacraments.

Q. What libertie had they to obey his will?

A. They had free will to obey and disobey.

Q. What profit had they by their obedience? *Gen. 1. 27.*

A. They were blessed and happie in bodie and
soule.

Q. Was this felicitie giuen to them only?

A. No, but it was giuen to them, and their
posteritie,

Q. With

The second part.

Q. With what condition was it giuen?

Gen. 2. 17. **A.** With condition of their obedience to God.

Q. Why was so smale a commandement giuen?

A. To shewe Gods gentlenes, & to trie mans obedience.

Q. What auaieth to know this felicity lost?

A. Hereby we know Gods goodnesse, and our ingratitude.

Q. But we cannot come to this estate againe.

Gen. 5. 15. **A.** We come to better estate in Christ.

Q. What should we learne of this discourse?

A. That the Church was first planted, blessed & made happie, through obedience to Gods word.

*2 Of the fall of man from God and his
second estate.*

Q. VV Hat brought them from that blessed estate?

Gen. 3. 5. 6 **A.** Satan, and their owne inconstancie. (cie?

Q. How were they brought to that inconstan-

Gen. 3. 1. 2 **A.** Through familiar conference with Satan against the word.

Q. What thing did Satan first seeke of them?

Gen. 3. 4 **A.** Distrust and contempt of Gods word.

Q. Wherefore did he begin at their faith?

Abac. 2. 4. **A.** Because he knewe it was their life.

Q. How could they consent to their owne perdition?

A. They

A. They were deceived by the craft of Satan.

Q. What was the craft of Satan here?

A. He perswaded them that good was euill, & euill was good.

Q. How could they be perswaded, hauing the Image of God?

A. They had the Image, but not the gift of constancie.

Q. What things lost they through their fall?

A. The fauour and Image of God, with the use of the creatures. Gen. 3. 17

Q. What succeeded the losse of the fauour and Image of God?

A. The wrath of God, and originall sinne. Gen. 3. 14.

Q. What thing is originall sinne? Rom. 5. 19.

A. The corruption of our whole nature. Rom. 7.

Q. How doth this sinne come to vs?

A. By naturall propagation fro our first Parents. Iob. 14. Psal. 51.

Q. What are the fruites of this sinne?

A. All other sinnes which we commit. Rom. 7. 8.

Q. What is the punishment of this sinne? & 23.

A. Death of bodie and soule, with al other miseries. Rom. 5. 14.

Q. What other things did followe vpon this sinne?

A. A curse vpon the creatures, and our banishment from the vse of them. Gen. 3. 17

Q. But

The second part.

Tit. 1.5.

Q. But the most wicked vse them abundantly.

A. That is with testimonie of an euill conscience.

Q. These paines were ouer great for eating of the forbidden fruit?

A. Their sinne was not eating of the fruite simply.

Q. What thing then properly was their sinne?

A. Infidelity, pride, & open rebellion to God.

Q. How can that be proued?

A. They consented to Satans lies, mistrusted Gods worde, and sought to bee equall with God.

Q. Wherefore are we punished for their sinne?

Gen. 3.1.2 **A.** We are punished for our owne sinne, seing
3.&c. we are all in them, standing & falling with them.

Q. In what estate is all their posteritie?

Rom. 5.19. **A.** Under the same bondage of sinne.

Q. What naturall freedome haue we?

Gen. 6.5. **A.** We haue freedome to sinne, and offende our God.

Q. Haue we not power to serue and please God?

Rom. 7.1. **A.** None at all, til we be called and sanctified.

Q. Haue we lost our minds and wils?

Gen. 8.21. **A.** No, but we haue lost a right minde, and a right will.

Q. Naturall men may doe many good deeds?

A. Yet

Of mans restitution.

3

ntly. A. Yet they cannot please God without faith.

Heb. 11. 6.

sci. Q. Why did God suffer this fall of man?

Rom. 11. 32

A. For the declaration of his mercie & Justice.

1. Pet. 15.

gof. Q. Declare that.

ite A. By his mercie the chosen are deliuered, and the rest punished by his Justice.

3 Of mans restitution againe, and his third estate.

od. **V** Who called our Parents to repentance?

ted. A. God only of his infinite mercie.

ith. Q. What did they when he called them?

Gen. 3. 5.

A. They hid and excused themselves.

Gen. 3. 8. &

ie? Q. But it was foolishnes to flie from God?

12.

ng. A. Such is the foolishnes of all his posteritie.

Gen. 3. 10.

ith. Q. How were they conuerted to God?

A. By the almightie power of Gods spirite.

Q. How did the spirit worke their conuer-
sion?

A. He printed promise of mercie in their hearts.

Q. What was their promise of mercie?

A. Victorie in the seed of the woman against the Serpent.

Gen. 3. 15.

Q. Which is the seed of the woman?

A. Iesus Christ, God and man.

Luke. 1. 31.

Q. How was his posteritie conuerted to God?

Gal. 4. 4.

A. By the same spirit and promise.

1. Cor. 6. 11.

Q. May we vnderstand and receiue the pro-
mise

1. Pet. 1

The third part

mise by our selues?

2. Cor. 3. 5. A. No more then blind and dead men may see and walke.

Q. What more is required for our conuersion to God?

A. We must lighten our mindes, & mollifie our hearts, that we may vnderstand, receiue, & retaine his promise.

Act. 16. 14.
Eph. 5. 8.

Q. But Adam did knowe his sinne and Gods voice.

A. Yet that knowledge brought him not to repentance.

Q. What was the cause of that?

A. For the feeling of mercy was not yet giuen to him.

Q. What then is knowledge, calling, accusation, and conuicting?

Gen. 4. A. A way to desperation, if mercy be not apprehended.

Q. What if mercie be offered & apprehended?

2. Sam. 12. A. Then these things are the beginning of our repentance.

Q. How did Adam and his posteritie receiue the promise?

Gal. 3. 23.

He. 11. 33.

A. Onely through their owne liuely Faith in Christ.

Heb. 11. 1.

Q. What thing was their faith?

A. A sure confidence in Gods mercy thorough Christ

Christ to come.

Q. Who wrought this faith in them aboute na-

A. Gods spirit through the preaching of the promise.

Q. What is this promise called in the scripture?

A. The gospell or glad tidings of saluation.

Q. Then the gospell was preached in Paradise?

A. No doubt, and also the law.

Gen. 3. 15.

Q. What neede was there of them both?

A. By the law they were accused & humbled, and thorough the Gospell comforted and deliuered.

Gen. 3. 15.
& 2. 17.

Q. What thing then was the law and the Gospell?

A. Instruments of Gods spirit to the saluation of man.

Gal. 3. 24.

Q. Wherein stood their saluation?

A. In remission of their sinnes, & reparation of Gods image.

Q. What followed vpon the repairing of that Image?

A. A continuall battell both within & without.

Rom. 7. 9.

Q. From whence doth this battell proceede?

A. From the two contrary Images in mankinde.

Q. What are these Images?

A. The Image of God, and the Image of the Serpent.

Serpent.

Q. What shall be the end of this battell?

A. Victorie to the seede of the Woman, and destruction to the seed of y^e Serpent in mankind.

Q. Was all *Adams* posteritie deliuered and restored.

Rom. 4.3.

A. No, but they only who beleued the promise.

Iohn. 17.

Q. To what end were these deliuered?

31.

A. To acknowledge and serue their God.

Q. Wherein stood their seruice chiefly?

A. In the exercise of faith and repentance.

Q. What rule gaue he them for this purpose?

A. His most holy word and Scriptures.

Q. What things were contained in the word giuen to them?

A. The law, the Gospell, & the Sacraments.

Q. What did the law to them?

Rom. 7.7.

A. It shewed their sinne, and the right way to know and serue God.

Q. What did the Gospell?

A. It offered to them mercie in Christ.

Gen. 17.11

Q. What did the sacramentes to them?

A. They did helpe their faith in the promise of God.

Q. Was this order kept in the olde Testament?

A. No doubt, as Moses & the Prophets bear witnesse.

Q. What

Q. What should we geather of this discourse?

A. That the Church was euer grounded vpon the word of God.

Ephe. 2.

Q. What followeth vpon the corruption of the word?

A. The corruption of the true religion, and church at all times.

Q. Was the faith and religion of the Fathers different from our faith?

A. Not in substance but in certaine circumstances.

1. Cor. 1.

Q. What is the substance?

A. The couenant of Iesus Christ.

Gen. 3.

Q. Why call we it the old Testament?

A. In respect of the obscure shadows & figures ioynd with the doctrine and religion.

Col. 2. 17

Q. What profit came to the Fathers at all times through faith?

A. By this way onely they were blessed & happy.

Heb. 11
&c.

Q. Wherein did the vnhappines of men stand?

A. In the misknowledge of the true God.

Thes. 2.

Q. Are we in the same estate?

A. No doubt, as our maister doth testifie.

Q. When know we God aright?

A. When we giue to him his due honour.

Q. What are the chiefe points of his due honor?

A. Faith, obedience, prayer, and thanks, with
B their

The fourth part is

their fruites.

4 The first part of Gods honour.

Q. **VV**hy is faith put in the first place?

A. Because it is the mother of all y^e rest.

Q. What doth faith worke in vs?

A. It moueth vs to put our whole confidence in God.

Q. How may we be mooued to doe this?

A. By the knowledge of his power & goodnes.

Q. But we are vnworthie and guiltie?

A. Therefore we apprehend his promise in Christ. (misse?)

Q. Which are the principall heades of his pro-

A. They are contained in our heliefe, called the Creede of the Apostles.

Q. Reherse the heliefe, or Creede of the Apostles.

A. **I** Beleeue in God the Father almightie, maker of heauen and earth.

AND in Iesus Christ his onely Sonne our Lord, who was conceiued by the holy Ghost: borne of the virgine Mary: suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell.

He rose againe the third day from death: He ascended into heauen, and sitteth at the right hande of God the Father almightie. From thence he shall come to iudge the quick and

and the dead.

I beleue in the holy Ghost.

THe holy Church vniuersall, the Communion of Saints: the forgiuenes of sinnes: the rising againe of the bodies, and the life euerlasting.

Q. Why is it called the Creede of the Apostles?

A. Because it agreeth with their doctrine & time.

Q. Into how many parts is it deuided?

A. Into foure principall parts.

Q. What are we taught in the first part?

A. The right knowledge of God the Father.

Q. What are we taught in the second part?

A. The right knowledge of God the Sonne.

Q. What are we taught in the third part?

A. The right knowledg of God the holy spirit

Q. What are we taught in the fourth part?

A. The right knowledge of the Church, and gifts giuen to it.

Q. How many gods be there?

A. Only one eternall God, maker of al things.

Ephc. 4. 6

Q. Why then name we God thrise here?

Cor. 1. 18.

A. Because there are three distinct persons in the Godhead.

Mat. 28. 1.

Q. Wherefore is the father put in the first place?

A. Because he is the fountaine of all things.

Q. Why is the Sonne put in the second place?

The fourth part is

Heb. 1.

A. Because he is the eternall wisdome of the Father, begotten before all beginnings.

John. 15. 26 Q. Why is the spirit put in the third place?

A. Because hee is the power proceeding from the Father and the Sonne.

Q. Why is the church put in the fourth place?

A. Because it is the good woorkes of these three persons.

The first part of our beliefe.

Q. Why is it said particularly, I beleeue?

A. Because euery one should liue by his owne faith.

Heb. 2. 4.

Q. Should euery one know what he beleeueth?

A. Otherwise he hath not true faith.

Q. Are we bound to confesse our faith openly?

A. Yes no doubt, when time and place doth require.

Pet. 3. 15.

Q. Is it inough to beleeue that there is a God?

John. 17. 3. A. No, but we must know who is the true God.

Q. Is it inough to know who is true God?

A. No, but we must know also what hee will be to vs.

Q. How may we know that?

A. By his promise, & woorks done for our comfort.

1 Cor. 6. 18 Q. What doth he promise to vs?

A. To be our louing father and sauiour.

Q. What craueth this promise of vs?

A. A full trust and confidence in him.

Q. what

Q. What thing then doth mooue vs to beleue in God?

A. A sence and feeling of his fatherly loue.

Q. How call we him Father?

A. In respect of Christ, and of our selues.

Q. Declare how that is?

A. He is Christs father by nature, and ours by grace through him.

Q. How then are we called the sons of wrath?

A. In respect of our naturall estate by sinne. Eph. 12.

Q. When are we assured to be his sonnes?

A. When we beleue in his fatherly loue.

Q. Why make we mention here of his power?

A. To assure vs that he can and will saue vs.

Q. Of what power meane we here?

A. Of y power which disposeth all things (vs?

Q. What should the knowledg of this work in

A. Humilitie, confidence, and boldnes. (cr?

Q. Why begin we at his fatherly loue and powe

A. Because they are the chiefe grounds of our

Q. Declare that more plainly? (faith.

A. By these two, we are perswaded of all the rest of his promises:

Q. What is meant here by heauen and earth?

A. All the creatures in heauen and earth.

Q. Whereof made he all these creatures?

A. He made them all of nothing by his word. Heb. 11.

Q. Wherefore did he that?

The fourth part is

A. To shew his infinite power.

Q. Wherefore then did he occupie six daies?

A. That he might the better consider him in his workes.

Q. Wherefore are they put in our beliefs?

A. To beare witnes to vs of their Creator.

Q. What things do they testifie of him?

A. That he is infinite in power, in wisdom, and goodnes. (speciall?)

Q. What other things doe they teach vs in

A. His fatherly care and prouidence for vs.

Q. Who ruleth and keepeth all things made?

A. The same eternall God, that made them.

Q. who maketh all these fearefull alterations in nature?

A. The hand of God, either for our comfort or punishment.

Q. who ruleth Satan and all his instruments?

A. Our God also, by his almightie power & prouidence.

Q. what comfort haue we of this?

A. This comfort, that nothing can hurt vs, without our fathers good will.

Q. what if Satan & his should haue freedome ouer vs?

A. We should be then in a most miserable estate

Q. what should this fatherly care worke in vs?

A. Thankes for all things that come to vs.

Q. what

Q. what other things should it worke.

A. Bolones in our vocation against all impediments.

Q. who ruleth sin which is not of God?

A. He onely ruleth al the actions, and defecti-
ons that come to passe in heauen and earth.

Q. wherefore belecue we that?

A. Because he is God almightie aboue his creatures.

Q. But sinne is not a creature?

A. Yet he were not almightie, if he did not rule it.

Q. Is God partaker of sin when he ruleth sin?

A. No, for he worketh his owne good worke by it. (good workes?)

Q. Are the wicked excused thorough their

A. No, for they worke their owne euill worke.

Q. why are they not excused, seing Gods will concurreth with them?

A. They meane one thing and God an other.

Q. what meane they in their actions?

A. A contempt of God, & hurt of his creatures.

Q. what meaneth God, vsing them, and their sinne?

A. The triall of his owne, or punishment of sin.

Q. what should we learne by this discourse?

A. To feare onely the Lord our God.

Q. what shall we iudge of them that vse famili-
liaritie

The fourth part is

liaritie with Satan?

A. They denie this first article of our beliefe.

Q. May we not coniure Satanto reueale secrets?

an. 8. 44. A. No: for he is the author of lies.

Q. But he oftentimes speaketh the truth.

A. That is to get the greater credit in his lies.

Q. May we not remooue witchcraft with witchcraft?

A. No: for that is to seeke helpe at Satan.

The second part of our Beliefe.

Q. what things learne we in the second part?

A. The truth & iustice of God in our redemption.

Q. who is our redeemer, & who redeemed vs?

A. Iesus Christ who redeemed vs by his death.

Q. what kinde of person is he.

A. Perfect God and perfect man.

Q. wherefore was he both God and man?

A. That he might be a meete mediator for vs.

Q. why was this name Iesus, or Saviour giuen onely by God?

an. 1. 21. A. To assure vs the better of our Salvation by him.

Q. Is there any vertue in this name?

A. No, but the vertue is in the person. (red?

Q. wherefore was he called Christ, or annoin-

A. He was annointed King, Priest, and Prophet for vs.

Q. To

Q. To what purpose doe these titles serue?

A. Hereby is expresse his office, and how hee saued vs.

Q. Declare that more plainely?

A. He saued vs by his Kingdome, Priesthood, & prophesie.

Q. How may this be proued?

A. By the annointing of kings, priests, & prophets, which were figures of his annointing.

Q. VVas Christ annointed with materiall oyle? Iohn. 3. 34

A. No, but he was annointed with the gift of the spirit without measure.

Q. VVhat maner of kingdome hath he? (souls.

A. It is Spirituall, pertaining chieflie to our

Q. VVherein doth his kingdome consist?

A. In Gods word and his holy spirit.

Q. what things get we by the word & spirit?

A. Righteousnes. and life euerlasting.

Q. what thing is his Priesthode?

A. An office appointed for the satisfaction of Gods wrath.

Q. How did he satisfie Gods wrath for vs?

A. By his obedience, prayer, and euerlasting sacrifice.

Q. How is he called our onely Prophet?

A. He euer was, is, and shal be the onely teacher of the Church. Iam. 4. 1
(postles?)

Q. what then were the Prophets and the A-

A. All

The fourth part is

A. All these were his disciples and servants.

Q. wherefore were all these honorable offices given to him?

A. That thereby he might deliver vs from sin.

Q. Declare that particularly in these 3. offices.

A. By his kingly power we are free from sin, death, and hell.

Q. But we may easily fall into sinne againe?

A. Yet by the same power we shall rise, & get the victory.

Q. The battell is very hard?

A. We fight not in our owne strength.

Q. what is our armour and strength?

A. The power and spirit of Christ in vs.

Q. what profit cometh to vs through his Priesthood?

A. Hereby he is our mediatur, and wee are Priests also.

1. Pet. 2. 5.

Q. How are we made Priests.

A. By him we haue freedom to enter in before

Heb. 10. 22

God, & offer vp our selues and al that we haue.

Q. what kind of sacrifice is this?

A. A sacrifice of thanksgiving onely.

Q. May we not offer Christ againe for our sins?

A. No, for Christ cannot die againe.

Q. what profit haue we of his profesie?

A. Hereby we know most plainly his fathers will.

Q. what

Q. what other profit haue we?

A. All reuelations and prophesies are finished Heb. 12.

Q. But some things are not yet fulfilled?

A. That is true, but we speake of things pertaining to his first comming.

Q. wherefore was he called his only sonne?

A. Because he is his only sonne by nature.

Q. Yet is he called the first begotten among many brethren?

A. That is in respect of his communicating with vs. Rom. 8. 29

Q. why is he called our Lord?

Mat. 1. 20

A. Because he beareth rule ouer vs, & is head to man, and Angell. (Ghost?

Q. wherefore was he conceiued by the holy

A. That he might bee without sinne, and so sanctifie vs.

Q. what if he had been a sinner?

A. Then could he not haue deliuered vs.

Q. was he onely made free from sinne?

A. No, but he was also replenished with the holy spirit without measure. Iob. 3. 10.

Q. why was the fulnesse of the spirit giuen to him?

A. That he should bestow of the same vpon vs.

Q. why was he made man like vnto vs?

A. That he might dy for vs in our own nature. Iohn. 1. 1

Q. what thing followeth vpon his incarnation?

A. That

The fourth part is.

A. That life and righteousness is placed in our
fleshe.

Q. May not this life be lost, as it was in *Adam*?

A. No: for our flesh is ioyned personally with
the fountaine of life.

Q. Then all men are sure of this life?

A. Not so, but onely they which are ioyned
with him spiritually.

Q. VVhat auaieth then our carnall vnion with
Christ? (him

A. Nothing, without our spiritual vnion with

Mat. 1.

Q. VVhat serueth his mothers virginitie?

A. It is a seale of his miraculouse conception.

Q. VVas he holy through her virginitie?

A. No, seing our whole nature is corrupted.

Q. VVherefore is she named in our beliefe?

A. That we may know his tribe and familie.

Q. VVhat can that helpe our faith?

A. Hereby we may know him to be the saviour
promised.

Gen. 49. 10

Q. Of what tribe and house was he promised?

A. Of the tribe of Iuda, and house of David.

John. 10. 18

Q. How did he redeeme vs?

A. He suffered death for vs willingly, accord-
ing to Gods decree.

Q. why suffred he vnder the form of iudgemēt.

A. To assure vs the better that wee are free fro
Gods iudgment.

Q. But

Q. But the iudge Pilate did pronounce him innocent? Iohn. 18. 38.

A. That made greatly for our comfort.

Q. What comfort haue we by it?

A. That he died not for his owne sinnes, but for ours. Rom. 4. 21

Q. But the iudge meant no such thing?

A. We looke not what he meant, but what God meant by his wicked iudgement.

Q. Wherefore did he suffer vpon the crosse? Gal. 3. 13

A. To assure vs, that he tooke our curse vpon himselfe.

Q. What assurance haue we of this?

A. Because that kinde of death was accursed of God.

Q. Was he also cursed of God?

A. No, but he sustained our curse.

Q. Was he guiltie before God?

A. No, but he sustained the person of guiltie men.

Q. What comfort haue we of this?

A. Hee remooued our curse, and gaue to vs his blessing.

Q. In what part did he suffer?

A. Both in bodie and soule.

Q. Wherefore that?

A. Because we were lost both in body & soule.

Q. What suffered he in his soule?

A. The

The fourth part is.

- Mat. 27. 46** A. The fearefull wrath & angry face of God.
Q. What paine was that?
- Mat. 23. 24** A. The dolours of death, and paine of hell.
Q. How know we that?
- Heb. 5. 7.** A. By his praying, sweating, and strong crying with teares.
Q. How did he sustaine these paines?
- A. Through faith, patience, and prayer to his father.
- Q. How doe the damned sustaine these paines in hell?
- A. With dispaire and continuall blasphemie.
- Q. When did Christ descend to hell?
- A. When he sustained these fearefull paines vpon the crosse.
- Q. Why did God punish an innocent man so grieuously?
- A. Because he took vpon himselfe the burthen of our sinnes.
- Q. Was God content with his satisfaction?
- A. No doubt, for he of his mercy did appoint it.
- 1. 20. 25.** Q. Was his death also needfull for our redemption?
- A. Otherwise the decrees and the figures in the law had not bene fulfilled.
- Q. If he died for vs why die we?
- A. Our death is not now a punishment for our sinnes.

Q. what

Q. What other thing can it be?

A. It is made (through his death) a readie passage to a better life.

Q. What should we learne by all these fearefull paines.

A. To know the terrible wrath of God for sin, and how deare we are bought. 1. Pet. 1. 18. 19.

Q. What comfort haue we by these sufferings of Christ our redeemer.

A. This, that the faithfull members of Christ shall neuer suffer them.

Q. But we were oppressed by the curse of the law?

A. It is true, but Christ tooke it vpon himselfe and gaue vs the blessing. Col. 2. 14.

Q. What profit get we in special by his death?

A. It is a sufficient and euerlasting sacrifice for our sinnes.

Q. What doth this sacrifice work perpetually?

A. It remoueth all things, and restoreth all good things.

Q. Is there any Priest & sacrifice for sin now? Heb. 10. 14.

A. None at al, for Christ hath satisfied once for all.

Q. But yet in our nature there are many spots?

A. Christes blood therefore doth perpetually wash them away.

Q. The memorie and token of our sinnes may affray vs?

A. Qu

The fourth part is.

A. All punishments due for them, were taken away by the suffering of Christ.

Q. But yet we finde sinne working in vs?

Rom. 6. 3. 4 **A.** The death of Christ doth kill the tyrannie of it.

Rom. 4. 7. 8 **Q.** Alwaies it remaineth in vs to the end?

A. Yet through faith it is not imputed to the members of Christ.

Q. Wherefore was he buried?

A. To assure vs the better of his death.

Q. What doth his buriall teach vs?

A. Continuall mortification of sinne.

Q. Why did he rise before vs?

A. To assure vs of his victory over death for vs.

Q. What fruite get we by his victorie?

1. Cor. 15. 36. 17. **A.** Hereby we are brought in a sure hope of life eternall. It worketh newnesse of life in vs here. And it shall raise vp our bodies againe in the latter day.

Q. Why did he ascend into heauen before vs?

John. 14. 2. **A.** To take possession of our inheritance in our name.

Mat. 28. 20 **Q.** But he saide, I shall be with you to the end.

A. He spake that of his spirituall presence.

Rom. 8. 34 **Q.** What doth he there now for vs?

A. He maketh continuall intercession for vs.

Q. What kinde of intercession is it?

A. It is the continuall mitigation of his Fathers

Fathers wrath for vs, through the vertue of his death.

Q. Is hee our onely intercessour, and Mediatour?

A. No doubt, seeing he onely died for vs.

Q. What meaneth his sitting at the right hand?

A. The power he hath in heauen and earth.

Q. What comfort haue we by his power and authoritie?

A. That we are in safety vnder his protection.

Q. For what cause will he come againe?

A. To put a finall end to our redemption.

Q. What shall be that end?

A. Eternall ioy or misery to euery man.

Q. Is not that done in euery mans death?

A. No, for the bodie remaine yet unrewarded.

Q. Shall there not be a middle state of men?

A. No, but al shall be brought to these two ends.

Q. Wherefore shall that be, seeing some are better and some are worse?

A. All shall be iudged euill, which are not the members of Christ.

Q. But howe can the quicke bee iudged before they die?

A. Their sodaine change shall be in steade of death vnto them. 1. Thes. 4. 17.

Q. But all flesh should goe to the dust againe?

A. Ordinarily it is done so, but here is a speci-

The fourth part is

all cause,

Q. What comfort haue wee of the person of the Iudge?

A. Our Saviour, Advocate, and Mediator, shall only be our Iudge.

Q. What should the meditation of this Article worke in vs?

A. The contempt of all other pleasures, and a delight in heavenly thinges.

Q. Who shall be saued in that day?

A. All that are made here the members of the Church.

Q. Who maketh vs members of Christ?

A. Gods holy spirit only working in our hearts.

The third part of our Beliefe.

Q. What thing is the holy spirit?

ph. 15. 26. A. He is God, equall with the Father, and the Sonne.

Q. From whence doth he proceed?

A. From the father and the Sonne.

Q. What is his office in generall?

A. He putteth all thinges in execution, which are decreed by Gods secret counsell.

Q. What thing doth he in the order of nature?

A. He keepeth al things in their natural estate.

Q. From whence then come al these alterations?

A. From the same spirit, working diuersly in nature.

Q. Is then the spirit but nature?

(ture)
A. Not

A. Not so, for he is God, ruling and keeping nature.

Q. What doth he in the worldly kingdomes?

A. Hee both raise and cast them downe at his pleasure.

Q. Why are thinges attributed vnto him?

A. Because he is the power and hand of God.

Q. What doth he in the kingdome of Christ?

A. He gathereth all Gods elect to Christ.

Q. Why is he called holy?

A. Because he is the fountaine of holines, and maketh vs holy.

Q. When and how doth he this?

A. When by his mightie power hee separateth vs from our naturall corruption, and dedicateth vs to godlines.

Q. What thing is this naturall corruption?

A. A blindnes of minde, hardnes of hart, & contempt of God.

Q. How doth he dedicate vs to godlines?

A. Hee lightneth our mindes, mollifieth our harts, and strengtheneth vs.

Q. What thing then is all flesh without the spirit of God?

A. Blind & dead in al heauenly things.

Q. What other names hath he in the scriptures?

A. He is called the spirit of faith, regeneration, strength, and comfort. Ephe. 2. 29

The fourth part is

Q. Why are these names giuen to the holy Ghost?

A. Because he worketh all these things in vs.

Q. How are these graces called? (A Spirit.

A. Sanctification, regeneration, or new birth,

Q. Howe is our corrupted estate called?

A. The old man, old Adam, flesh and blood.

Q. What followeth vpon our sanctification?

A. A continuall battell betwixt the spirit and the flesh.

Q. Who doth strengthen and keepe vs in this battell?

A. The same spirit who also giueth victory in the end.

Q. What is this battell to vs?

A. A sure seale of the presence of the holy spirit.

Q. What battell hath the old man in himselfe?

A. None at all against sinne and wickednes.

Q. In whom then is this battell?

A. Onely in the members of Christ and his Church, through the presence of the spirit.

The fourth part of our Beliefe.

Q. What is the Church which we confesse here?

A. The whole company of Gods elect called & sanctified.

Q. Doe we belecue in his Church?

A. No, but we belecue onely in our God.

Q. What thing then belecue we of his Church?

A. That

A. That it was, is, and shall be to the end of the world.

Q. VVhat need we to beleeue this?

A. For our great comfort and the glory of God.

Q. Declare that plainly?

A. The loue of the Father, the death of Christ, and the power of the Spirit shall euer worke in some.

Q. What thing followeth vpon this?

A. The Glorie of God, and confusion of Satan with our comfort.

Q. VVhy is the Church onely knowne to vs by Faith?

A. Because it containeth onely Gods electe, which are onely knowne to himselfe.

2 Tim. 2,
19

Q. VVhen and how may we know them?

A. When we see the fruites of election & holines in them.

Q. In what respect is the Church called holy?

A. In respect of our iustification, and sanctification.

Q. How differ these two Graces?

A. The first is perfect, & the second vnperfect.

Q. VVhat is the cause of that diuersitie?

A. The first is in Christ, the second in vs.

Q. Are not both these giftes ours?

A. Yes no doubt, seeing Christ is ours.

Q. May wee not come to a full perfection in

The fourth part is

this life?

Gal. 5. 17. A. No, for the flesh doth rebell continually against the spirit.

Q. Why doth not the spirit sanctifie vs perfectly?

A. Least we should misknowe our former captivity, and redemption.

Q. What admonition haue we of our estate?

A. We should be humble, repent and be thankful to our God.

Q. Why is the Church called vniuersall?

A. Because it is spread through the whole world.

Q. Howe many Churches bee there in the

A. One Church, one Christ: as one body & the head.

Q. Is it bound to any particuler time, place, or persons?

A. No, for then it should not be vniuersall.

Q. What is the communion of Saints?

A. The mutuall participation of Christ, & his graces among his members.

Q. What followeth vpon this communion?

A. A spirituall uniting and communion among all Christs members.

Q. Whereupon is this communion grounded?

A. Upon their vnion with Christ their head.

Q. Who maketh our vnion with Christ, and

among

among themselves?

A. The holy spirit by his mighty power.

Q. Is there any saluation without this communion?

A. None at all, for Christ is the ground of saluation.

Q. May men be ioyned with Christ, & not with his Saints?

A. No, nor yet with the Saints, if not with Christ.

Q. VVhat then should be our principall care?

A. To hold fast our vnion with Christ our head.

Q. What followeth vpon that?

A. Then of necessitie we are ioyned with al his Saints, and Church.

Q. Should we not seeke them, & ioine with them externally also?

A. No doubt, whensoever we may see them, or heare of them in particular.

How the Church may be knowne.

Q. How may wee know this copany externally?

A. By the true profession of the word and holie Sacraments.

Q. What if these tokens be not found among the?

A. Then they are not the communion of saints.

Q. May we with safe conscience ioyne our selues with such?

A. No, for they are not the holy Church of God

The fourth part is

where these tokens are not.

Q. Then we depart from the vniuersall Church?

A. No, but we depart from the corruption of men
and remaine in the holy vniuersall Church.

Q. But yet they will call themselves the church?

A. We should looke to the true markes of the
Church.

Q. May wee beleue the particular Church
where the word is retained?

A. No, albeit sundry other vices abound there.

Q. But the multitude are wicked and prophane?

A. Yet there is a true Church, where the word
truely remaineth.

Q. What then is the infallible token of Christes
Church?

A. The word truly preached and professed.

Q. Should we discusse who are Saints indeed, &
who not?

A. No, for that both appertaine to God only,
to themselves.

Q. But by this way we are ioyned with the wicked
in the body?

A. That cannot hurt vs, nor profit them.

Q. Wherefore that?

A. Because we & they are spiritually separated.

Q. But they make the word & the Sacraments
vnfruitfull.

A. Not to vs, but to themselves onely.

Q. Why

Of Faith.

Q. Why is remission of finnes put here?

A. Because it is proper to the Church & members of the same.

Q. Wherfore is it proper to the Church only?

A. Because in the Church onely is the spirit of faith and repentance.

Q. Who forgiveth sins, by whom, and where?

A. God onely, through Christ, and his Church here.

Esa. 44

Q. How oft are our finnes forgiven vs?

25.

A. Continually even unto our lives end.

Q. What need is there of this?

A. Because sinne is never throughlie abolished here.

Q. How get we remission of our finnes?

A. Through the mercy of God, and merite of Christ.

Q. Is there any remission of sins after this life?

A. None at all, albeit some haue taught otherwise.

Q. Is the sinne and the paine both forgiven?

A. Yes no doubt, seeing the one followeth upon the other.

Q. But sometime the paine remaineth after the sinne?

A. The paine is not a satisfaction for sinne.

Q. What is it then, seeing it commeth of sinne?

1. Co
32.

A. It is a Fatherly correction, and medicine preferua

The fourth part is

preservative.

Q. What looke we for yet at the hande of our God?

A. The resurrection of our bodies; and life eternall.

Q. With what bodies shall we rise againe?

A. With the same bodies in substance, as Christ

Cor. 15.

did rise.

43:28

Q. But the Apostle saith that our bodies shalbe spirituall?

A. That is in respect of their present estate.

Q. Of what condition shall our bodies be then?

A. Free from all corruption and alteration.

Q. Wherefore shall we rise with the same bodies?

A. That they may receive their reward with the soules.

Q. What admonition haue we here giuen vnto

or. 1.

A. That wee should dedicate our bodies to the seruice of God.

Q. But the wicked shall be partakers of the same resurrection?

A. No doubt, but to their great confusion.

Q. Many doubt of this resurrection?

A. But we are sure that he which fulfilled the first promises, canne and will performe the

rest.

Q. what

Q. VVhat kinde of life is promised to vs?

A. Life eternall without all miserie.

Q. VVhat is prepared for the wicked?

A. Death eternall without all ioy.

Q. But yet they shall liue eternallie?

A. That life shall be to liue in death eternall.

Q. VVhat admonition haue we hereby?

A. That we would wait continually for the
comming of the Lord.

Q. VVhat other admonition haue we?

A. Wee should thirst continually for eternall
life.

Q. Is it inough to know these thinges to be true?

A. No, but we must know and applie them to
our selues.

Q. VVhat are these Articles which wee haue de-
clared?

A. The ground and foundation of our faith and
religion.

Q. How should we applie them to our selues?

A. By our owne true and liuely faith.

Of true faith, with the fruites.

Q. VVhat thing is true faith?

A. An assured knowledge of Gods mercy to-
wards vs for Christs sake, according to his
promise?

Q. Haue wee any naturall inclination to this
faith?

A. None

The fourth part is

om. 3.30 **A.** No upright living can be without faith.

Q. Is our faith perfect in all points?

A. No, for it is toynd with manifold imperfections.

Q. How then can it iustifie vs?

A. It is onely the instrument of our iustificati- (on.

Q. What thing doth iustifie vs properly?

A. Iesus Christ onely by his perfect iustice.

The third fruite of Faith.

Q. Can our Faith be without a godly life?

A. No more than fire without heat.

Q. What is the cause of that?

A. Because Christ sanctifieth all whome he iustifieth.

Q. Do not the good works of the faithfull merite eternall life?

A. No, for then Christ should not be our onelie Saviour.

Q. yet the good works of the faithful please god?

A. Yes no doubt, but yet through Faith onelie they please him.

Q. Wherefore please they not God, seeing they are the workes of the spirit?

A. Because they are defiled with the infirmities of the flesh.

Q. Are then our good workes vnprofitable?

A. That followeth not, seeing they please god, and haue rewarde, both here and there.

Q. Doth

Q. Doth the Gospel teach vs to condemne good workes?

A. No, for it craueth continuall Faith & Repentance.

Act. 20.

Of Repentance.

Q. What thing is true Repentance?

A. It is the hatred of Sinne, and loue of Iustice.

Q. From whence doth this proceed?

A. From the feare of God and hope of mercie.

Q. How are we brought to this feare of God?

A. Through the preaching of the Law.

Q. How come we to the hope of mercy?

A. By the preaching of the Gospell.

Q. What thing doth repentance worke in vs?

A. Continuall mortification of our lustes, and newnes of life.

Q. Who worketh these two things in vs?

A. The spirit of regeneration through the death and resurrection of Christ.

Q. How long should wee continue in Repentance?

A. All the dayes of our liues.

Q. What thing is this exercise before God?

A. His spirituall seruice, and our chiefe obedience.

Q. What is the rule of Christian Repentance?

A. Gods holy Law, which is the rule of all godli.

The first part is
godlines of life.

5. The second part of Gods honour
is Obedience.

Q. Rehearse the wordes of the Law. Exod. 20.

A. Hearken & take heed Israell, I am the Lorde thy God which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods before my face.

2 Thou shalt make to thee no grauen Images neither any similitude of thinges that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth, thou shalt not bow downe to them, neither serue the: For I am the Lorde thy G O D a iealous God, visiting the iniquitie of the Fathers vppon the Children, vppon the thirde generation and vppon the fourth, and of them that hate mee, and shewing mercie vnto thousandes to them that loue mee and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord wil not holde him guiltles that taketh his name in vaine.

4 Remember the Sabbaoth day, to keepe it holy: Sixe daies thou shalt labour and doe all thy worke: but the Seauenth day is the Sabbaoth of the Lorde thy God: in it thou shalt

not

not do any worke, thou, nor thy sonne, nor thy daughter, thy man servant, nor thy maide, nor thy beast, nor thy straunger that is within thy gates.

For in sixe dayes the Lorde made heauen and Earth, the Sea, and all that in them is, and rested the seuenth day, therefore the Lorde blessed the Sabbath day, and hallowed it.

5. Honour thy Father and thy mother, that thy daies may bee prolonged vppon the Lande which the Lord thy God giueth thee.

6. Thou shalt not kill,

7. Thou shalt not commit adulterie.

8. Thou shalt not steale.

9. Thou shalt not beare false witnes against thy neighbour.

10. Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours Wife, nor his man servant, nor his Maid, nor his Oxe, nor his Asse, neither anie thing that is his.

Q. Who gaue this law first to Moses?

A. The eternall God, distinct in two Tables. Ex. 23.

Q. What thing doth this law teach?

A. It doth teach and craue our duty toward God and man.

Mar. 22

psa. 19.

Q. Is the Law perfect in all pointes?

A. Yes no doubt, seeing it came from the foun-

The fift part is

taine of all perfection.

Q. Doth the Law craue externall obedience on-
lie?

A. No, but it craueth all the puritie of the spi-
rite.

Q. What rewarde and paine doth the Law pro-
pound?

A. The blessing of God to the keepers of this
law, and his curse to the breakers thereof.

Q. How manie commandements are in the first
table?

A. Foure, which declare our dutie to our God.

Q. How manie are in the second table?

A. Sixe, which declare our dutie to our neigh-
bour.

Q. What thing is contained in euerie comman-
dement?

A. One thing is commanded, and the contrarie
forbidden.

Q. What thing containeth the preface of the
Law?

A. The causes why God should command & we
obey.

Q. What are these causes?

A. His Maiestie, power, promise, benefits, our
promise to him.

1. Thou shalt haue none other Gods, &c.

Q. What thing is forbidden in this first comman-
dement?

dement?

A. All forging or worshipping of false Gods.

Q. What thing is a false God?

A. All thinges that we place in Gods roome.

Q. When place we any thing in Gods roome?

A. When we giue it Gods due honour.

Q. Which is Gods due honour?

A. Faith, feare, prayer, thanks, and obedience.

Q. What thing is commanded here?

A. That wee settle our selues vpon one true God onely.

Q. Why is this commandement put first here?

A. Because it is the ground of all the rest.

Q. Why saith he, before my face?

A. Because he craueth the purity of the hart.

2. *Thou shalt make to thee no graven, &c.*

Q. What thing is forbidden in the second commandement?

A. That we neither represent nor worship god by any Image.

Deut. 4

Q. Is all kinde of Imagerie forbidden here?

A. No, but onely that whereby God is represented, or honoured.

Q. What thing is forbidden here in generall?

A. All corrupting of Gods seruice by the inuentions of men.

Q. What thing is craued here?

D 2

A. That

The fift part is

A. That wee worship God according to his word

Q. What kinde of service traueeth he of vs?

A. Both inward and outward service.

Q. May wee not serue him externally as wee please?

A. No, for that kind of service is cursed Idola-

Q. Doth God condemne the externall service?

A. Yes, if it hath not the inward service.

Q. What is it called without the inward service?

A. The dead or dumbe letter.

Q. What is the other service called?

A. The spirit, which giueth life to all external service commanded by God.

Q. Why is this commandement put in the second place?

A. Because it declareth howe the true God should be serued.

Q. Why is the promise and the threatning added?

A. To moue vs more willingly to giue obedience.

a. 103. 8 Q. Wherefore is the promise longer than the threatning?

A. Because he is readier to mercy then to iudgment.

2. Thou shalt not take the name, &c.

Q. What thing is forbidden in this thirde commaunde-

maundement?

A. All dishonouring and abuse of Gods Maie-
stie.

Q. What thing is commanded here?

A. All kinde of honour and reuerence, due to
his Maiestie.

Q. What thing is meant here by his name?

A. All the Titles and Names representing his
Maiestie.

Q. What thinges doe represent him?

A. His word, Sacraments, and woꝝkes.

Q. How should we honour his name?

A. With heart, mouth, and deed, to our power.

Q. When is this done?

A. When wee thinke, speake, and woꝝke all
thinges to his gloꝝy. 1. Cor

Q. May we sweare by his name?

A. We may, and should foꝝ good causes. Ier. 4.

Q. What meaneth the threatning added?

A. The great regarde hee hath to his owne ho-
nour.

4. Remember that thou keepe holy. &c.

Q. What craueth this fourth Commaunde-
ment?

A. That wee keepe the Sabbaoth holy to the
Lord.

The fift part is

Q. When and how is this done?

A. When we bestow it only in Gods service.

Q. Why is Gods example added?

A. To moue vs more earnestly to followe him.

Q. Is there anie holinesse in that day about the rest?

A. No for the holines is onely in the exercise.

Q. VVhat if the exercise be not kept?

A. Then it is made the diuels owne feast day.

Q. May we worke vppon all other dayes?

A. Yes for God hath giuen vs free libertie.

Q. Wherefore was there one day appointed?

A. To maintaine the true Religion in the Church,

Q. For what other cause was it giuen?

A. For the ease of seruants and beasts.

Q. Was it to the Iewes a sacrament of their spirituall rest?

A. Yes, but that ceremonie is taken away by Christ.

Q. Wherefore was it taken away?

A. Because we haue spirituall rest by him.

5. Honour thy Father and Mother, &c.

Q. What craueth this fift commandement?

A. That we honour all such, as God hath placed about vs.

Q. What are those persons?

A. Pa-

A. Parents, Pastors, Magistrates, Husband^s and Masters.

Q. What honour should we giue them?

A. Love, Feare, Obedience, and help in their neede.

Q. What equity hath this commandement?

A. This, because these persons are placed in Gods roome for our comfort.

Q. How far should we obey them?

A. So farre as the worde of **GOD** commandeth.

Q. What if they commaund anie thing against the word?

A. Then must wee obey God rather than men. Act. 4.

Q. What containeth the promise added?

A. It containeth the contrarie threatening for the breakers.

Q. But neyther of them is absolutely kept?

A. Therefore the blessing and the curse remaineth alwaies sure.

Q. Why is this promise and threatening in speciall added?

A. Because these superiours are preservers of our liues and liuings.

6. Thou shalt not kill.

Q. What thing is forbidden in this sixth commandement?

A. All enuie, rancour, and hatred, with the fruits

The fifth part is

fruites.

Q. What thing is commanded here?

A. Brotherly loue with the fruites and signes.

Q. What is the finall end of this commande-
ment?

A. The preservation of our neighbours life.

7. Thou shalt not commit adulterie.

Q. What thing is forbidden in the fourth com-
mandement?

A. All filthie lusts in our heart, word, or deed,
or signes.

Q. What thing is commanded here?

A. All kinde of chastitie, & meanes to keepe it.

Q. Is mariage condemned here?

4. 3. A. No, but rather hereby it is established.

Q. What is the end of this commandement?

A. That wee keepe both our bodie and hearts
pure and cleane.

8. Thou shalt not steale.

Q. What thing is forbidden in the eight com-
mandement?

A. All wrong and deceitfull dealing with our
neighbour.

Q. What thing is commanded here?

A. Equitie and iustice to euerie man.

Q. How should this be done?

A. With minde, heart, mouth, and deede to our
powers.

Q. What

What is the end of this commandment?

That wee labour that every man haue his owne.

9. *Thou shalt not beare false witnes, &c.* W. Q

What is forbidden in the ninth commandment?

False reports of our neighbour, and hearing of them.

Is this enough for our discharge?

No, for the uprightness of the heart is required also.

What is the end of this commandment?

That the simple truth be euer among vs.

10. *Thou shalt not couet, &c.* W. Q

What thing is forbidden in this last commandment?

All light and sodaine motions to euill.

Were not those motions forbidden before?

No, but the consent and deed were only forbidden.

Then what degrees of sinnes are forbidden?

The lust, the consent, and the deed.

What thing is this lust?

Originall infection, and mother of the rest of our sinnes.

What thing is commanded here?

The perfect loue of our Neighbour with the

The fifth part is

Christ.

Q. What other profit haue they by the Law?

A. It is a bridle to their affections, and a rule of all godlines.

Q. If it be a bridle, doe they not then hate the Law?

A. No, but they hate their owne affections, and loue the law. (Law)

Q. Commeth this by the knowledge of the

A. No, but by the knowledge of the Gospell.

The difference betweene the Law and the Gospell.

1. Col. 3. 6.

Q. From whence commeth this difference?

A. From the spirit which is ioynd with the Gospell, and not with the Law.

Q. VVhat followeth vpon this? (Strength)

A. The Lawe commaundeth, but it giueth no

Q. VVhat doth the Gospell?

A. It giueth freely all, that it craueth of vs.

Q. VVhat other difference is there betwixt them?

A. The Law hath no compassion vpon sinners.

Q. VVhat doth the Gospell?

A. It offereth mercie onely to sinners.

Q. VVhat other difference is there?

A. In the manner of our iustification.

Q. VVhat craueth the Law in our iustification?

A. Our owne perfect obedience.

Q. VVhat

Q. What craveth the Gospell?

A. Faith only in the obedience of Christ Jesus Rom. 10.

Q. Doth the Gospell favour the transgression of the Law? 6.

A. No, but it giveth strength to obey the Law.

How the Law and the Gospell agree.

Q. Wherin doth the Law & the gospell agree?

A. They are both of God, and declare one kind of Justice.

Q. What is that one kind of iustice?

A. The perfect love of God, and our neighbor.

Q. What thinge doth follow vpon this?

A. That the severe Law pronounceth all the faithfull iust.

Q. How can the Law pronounce them iust?

A. Because they haue in Christ all that the Law doth craue.

Q. But yet they remaine transgressors of the Law?

A. That is in themselves, and yet are iust in Christ, and in themselves loue iustice.

Q. What then is the estate of the faithfull here?

A. They are sure in Christ, and yet fighting against sinne.

Q. What battell haue we?

A. We haue battell both within and without.

Q. What battell haue we within?

A. The

A. Gods promise, his spirit in vs, and our Mediator.

Q. In whose name should we praie?

A. In the name of our Lord Iesus Christ.

Q. How can that be prooued?

A. By Gods commandement and promise to heare vs in so doing. Iohn. 16. ver. 23.

Q. What thing should we aske of God?

A. All thinges promised or commanded in the word.

Q. May we not follow our owne fantasie in our praier?

A. No, for then our praier should bee verie vaine.

Q. Wherefore that, seeing all men desire good thinges?

A. Because wee neither know, nor desire the thinges that are best for vs.

Q. What then should we doe in our praier?

A. We must learne of God, what, and how we should aske.

Q. How then should wee begin our praier?

A. Wee should first submit our affections to Gods will.

Q. What rule hath God giuen vs for this purpose?

A. The scriptures, & chiefly the Lords praier.

Q. Rehearse the Lories praier?

Math. 6

Mat. 6. verſe. 9.

A. Our Father which art in heauen.

H Allowed be thy name. Thy kingdome
come. Thy will be done in earth, as it is
in heauen.

G iue vs this day our daylie bread. And for-
giue vs our trespaffes, as we forgiue them
that trespaffe againſt vs. And lead vs not into
temptation, but deliuer vs from euill. For thine
is the kingdome, the power, and the glory, for e-
uer and eu. r. So be it.

The diuifion and order of praier.

Q. How is this praier deuided?

A. Into a Preface and ſixe petitions.

Q. How differ the ſixe petitions?

A. The three firſt appertaine to the glorie of
God onely.

Q. Whereunto doe the other three appertaine?

A. To our comfort principally.

Q. What thing ſhould we firſt ſeeke in our pray-
er?

A. The glorie of our God befoze all things.

Q. Is not that hard to fleſh and blood?

A. Yes, but it is the worke of Gods holy ſpirit
onely.Q. Are we not happie when God is glorified in
vs?

A. Yes no doubt, but we ſhould looke onely to

E

Gods

The sixth part is

Rom. 7. 15. **A.** The battell of the flesh against the spirit.
 &c. **Q.** VVhat battell haue we without?

A. The temptations of Satan, & the world.

Q. VVhat armour haue we?

Eph. 6. 16. **A.** True faith, with seruent prayer to our God.

8. **Q.** Is prayer the cause of our victorie?

A. No, but it is a meane by the which God doth
 in saue vs, and hee is honoured thereby.

*6. The third part of Gods honour is of
 prayer in generall.*

VVhat thing is prayer or calling vppon
 God?

A. It is an humble lifting vp of our minds and
 hartes to God.

Q. VVhy goe we to God onely in our prayer?

Psa. 50. 15. **A.** Because prayer is part of his true worship-
 ping.

Q. VVhy then seeke we needfull things at men?

A. Because they are appointed stewards to vs.

Q. How should we goe to them?

A. As to Gods instruments onely.

Q. To whome should wee giue praise?

A. Only to God, to whom all praise belongeth.

Reue. 22. 9 **Q.** May we pray to Saints and Angels?

A. No, for that is manifest Idolatrie.

Psa. 61. 11. **Q.** And are the Angels appointed to serue vs?

A. Yes, but wee haue no commaundement to

seeke

seeke to them.

Q. What shall we say of the common custome vsed in the time of blindnesse?

A. Wee should bee content with the order appointed by God.

Q. How should we pray to our God?

A. With our mindes & hartes, for he is a spirit. John. 4. 24.

Q. What is a praier without the minde & heart?

A. It is unprofitable and cursed of God.

Q. What manner of minde, and affection is required?

A. First an earnest feeling of our owne miserie through sinne.

Q. What thing is next required?

A. A fervent desire with faith and hope to obtaine.

Iam. 1. 6.

Rom. 8. 26.

Q. Who mooueth vs to pray ferventlie?

A. Gods holy spirit onely.

Q. Should this make vs cold in praier?

A. No, but rather fervent in calling on y^e spirit.

Q. What auaileth praier with the tongue?

A. It profiteth much, if the minde be with it.

Q. What is praier in a strange language?

A. It is a plaine mockerie of God.

1. Cor. 14.

14.

Q. Should we be sure to be heard in our praier?

A. Otherwise we pray in vaine, and without faith.

Q. What are the grounds of our assurance?

A. Gods

Mat. 7. 7.

& 16. 24.

A. Gods promise, his spirit in vs, and our **Statement.**

Q. In whose name should we praie?

A. In the name of our Lord Iesus Christ.

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onely.

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vs?

A. Yes no doubt, but we should looke onely to
Gods

The sixt part is

Gods glozie.

Q. Do not the other three tend to the same end?

A. Yes, but wee are permitted to looke to our selues also.

Q. For what vse serueth the pface?

A. To prepare our selues to pray aright.

The Preface.

Q. Why call we him Father?

A. To assure vs of his good will.

Q. Wherefore call we him our Father in cōmon?

A. Because our praier should bee for our Brethren also.

Q. What is meant here by the Heauen?

A. His Maiestie, power, and glozie.

Q. What serue these thinges for in our praier?

A. Whereby we are prepared to reuerēce & hope.

The first part.

Q. What thing is meant here by his name?

A. His due honour, glozy, fame, & estimation.

Q. Can his honour either increase or diminish?

A. Not in it selfe, but in the harts of men only.

Q. What thing then craue we here first?

A. Our fathers honour & glozy in this world.

Q. When and how is this done?

A. When with hart, mouth, and deed, hee is extolled aboue all thinges.

Q. How are men brought to doe this?

A. By the liuelie knowledge of his Maiestie.

Q. How

Q. How can his vnsearchable maiefty be known?

A. By his word, sacraments, & manifold works.

Q. What should men learne by these names?

A. His infinite power, goodnes, mercie, iustice, prouidence, truth, and constancie, &c.

Q. Is it not inough that wee our selues honor his name?

A. No, but wee should desire and labour, that the same bee done in all men according to our power, and vocation.

Q. When and where should we doe this?

A. In prosperitie and aduersitie, priuatelie, and publikely.

Q. What if wee finde faulte with his worde or workes?

A. Then we extoll our name, and prophane his holy name.

Q. What if wee be nothing mooued at the prophaning of his name?

A. Then are we not the sonnes of God.

Q. From whence doth this petition flow?

A. From a vehement affection to our Fathers

Q. What is this affection to vs? (glory.

A. A plaine testimony of our adoption.

Q. What desire wee when wee pray for his kingdom?

A. That hee might raigne moze and moze in the hearts of his chosen.

The sixth part is

Q. When is this thing done?
A. When the spirit refozmeth and ruleth our harts.

Q. What other thing aske we here?

A. That the tyzanny of satan be beaten downe.

Q. To what purpose serueth the third petition?

A. Through it the other two are perfozmed.

Q. Declare that more plainly?

A. His name is sanctified, & hee raigneth when his will is done.

Q. Are not all things compelled to obey his will?

A. Yes, but we speake here of mens voluntarie obedience.

Q. How can that be prooued?

A. By the comparison here added.

Q. When shal these three petitions be performed perfectlie?

A. Neuer in this world, by reason of our corruption.

Q. Why pray wee for the thinges that will not

A. We craue alwaies what ought to be, & on ce shall be done.

Q. But all those thinges shall come to passe, whether we pray or not?

A. No doubt, yet herein wee declare our good will to our Fathers glozie.

Q. What should we gather of this?

A. This, that he is not the childe of God, that seeketh

seeketh not this before all thinges.

Q. Pray we not here against our owne naturall willes?

A. Yes no doubt, for wee desire them to bee reformed, according to Gods will.

The Second part.

Q. What thing meane we by our daylie bread?

A. All thinges needfull for this present life.

Q. But he commandeth vs to labour for it?

A. Our labours are vaine without his blessing. Psa. 128

Q. Why call we it ours, seeing it is his gift?

A. Because we aske no more than is giuen vs by lawfull meanes.

Q. Why aske we for this day onely?

A. To teach vs to be content with his present prouision. Heb. 13

Q. Then must we beg dayly at his hand?

A. Herein standeth our felicitie, to depend vpon him daylie.

Q. Haue the rich need of this daylie seeking?

A. Yes no doubt, for riches haue not alwaies the blessing of God.

Q. What aske we in the other two petitions?

A. The continual comfort of our soules.

Q. Why seeke wee the comfort of our bodies first?

A. To assure vs the better of our spiritual comfort.